



1019. THE

True Peace-Maker:

Laid forth in a
Sermon before his
Maieſty at Theobalds.
September 19,

1624.

By Ios. HALL Deane
of Worcester.

LONDON,
Printed by J. Haviland
for Nath. Butter.

1624.



I
THE
TRUE PEACE-
MAKER.

ESAY 32. 17.

Opus Iustitiæ pax.

*The worke of Iustice (or righteous-
nesse) shall be peace.*

MY Text (you heare) is
of Iustice and peace,
two royall graces; and
such as flow from so-
ueraigne Maiesty: There is a dou-

A 2

ble

ble Iustice, Diuine and humane ; there is a double peace, outward in the state, inward in the soule : Accordingly , there is a double sense of my Text ; a spirituall, a ciuill sense: The spirituall concerning Theologicall Iustice, and inward peace ; The ciuill concerning humane Iustice and outward peace. The spirituall thus ; The Messias shall cause the fruit of his perfect iustice to be our inward peace with God , and our selues. The ciuill thus ; The Magistrate shall cause the worke of ciuill Iustice in his administration, to be our outward peace with one another : In both, oreither (as *Musculus* well) there is an allusion in the Hebrew word to a field ; the soile is the heart or the State, the seed

seed is Iustice, the fruit peace: That which was waste ground is now a Carmell, a fruitfull field; and the fruit of this field of Iustice is peace.

As there is good reason, we will beginne with the spirituall *Iustice* and *Peace*.

The great King of Heauen will disforeit that peece of the world, which he calls his Church, and put it to tillage; it shall bee sowne with righteousness, and shal yeeld a sweet crop of peace: in this only, not in the barren heaths of the prophane world shall true peace grow.

At first, God and man were good friends: How should there be other than good termes betwixt Heauen and Paradise? God made man iust; and iust man (whiles he was so) could not chuse but loue

A 3

the

God the
avenger.
The sonnes
of wrath.

the iust God that made him; sinne
ser them at odds; in one act and
instant did man leese both his iu-
stice and peace; now the world is
changed; now the stile of God is
Fortis ultor, God the auenger, *Ier.*
51. 56. and the stile of men, *Filiij*
ira, sonnes of wrath, *Ephes.* 2. 3.
There is no possible peace to bee
made betwixt God and man, but
by the perfect Iustice of him that
was both God and man: I would
there were a peace in the Church
about this Iustice; It is pitie and
shame there is not; but there must
be heresies: As there are two parts
of Diuinity, the Law and the Gos-
pell; so each of these haue their
Iustice; there is a iustice of the
Law, and an Euangelicall Iustice.
The Iustice of the Law when a
meere

meere morall man is iustified (out of his ownepowers) by the works of the Law; very Papists will giue so much way to *S. Paul*, so much affront to *Pelagius*, as to renounce this; freely anathematizing that man who by the strength of humane nature, or the doctrine of the Law, shall challenge iustification; Vnlesse perhaps some *Andradius* haue priuilege to teach, that this *Ethica Iustitia*, was enough to iustifie and saue the old Philosophers.

*Morall
righteous-
nesse.*

The Euangelicall Iustice is not without the interuention of a Sauiour; To which claime is laid in two kindes, either as imputatiue, or as inherent; The inherent wrought in vs: the imputed wrought for vs. How easie were it to lead you through a thicket of

distinctions into a large field of controuersie, concerning the nature, meanes, manner of our Iustification? No head in all Diuinity yeelds either more, or more important Problems; In so much as Cardinall *De Monte*, Vice-President for the time of the Councell of Trent, in an Oration made by him in the eleuenth session, professes, that when they meant to dispatch their Decree concerning Iustification in fifteene daies, it cost them seuen moneths to finish, without one daies intermission; and when all is done, they haue left the world, which was before (as *Pighius* ingenuously) intricated by the thorny questions of Schoolemen, rather more vnsatisfied & perplexed than they found it.

it. It is the maine care of our liues, and deaths, what shall giue vs peace and acceptation before the dreadfull Tribunall of God: What, but righteousness? What righteousness, or whose? Ours, or Christs? Ours, in the inherent graces wrought in vs, in the holy workes wrought by vs; or Christs, in his most perfect obedience, and meritorious satisfaction wrought for vs, applied to vs. The Tridentine faction is for the former; wee are for the latter; God is as direct on our side as his Word can make him; Euery where blazoning the defects of our owne righteousness, the imperfections of our best Graces, the deadly nature of our least sinnes; the radicall sinfulness of our habitual

bituall concupiscence, the pollution of our best workes : Euery where extolling the perfect obedience of our Redeemer, the gracious application of that obedience, the sweet comfort of that application, the assurance and vnfailablenesse of that comfort : and lastly, our happy rest in that assurance. I instance not ; open the Booke, see where your eies can looke beside these. *Satis aperte* (saith their *Cassander*) The Scripture is cleare ours ; So is all antiquity, if they beleeue that learned Arbitr ; So are their more ingenuous Doctors of the last age ; So would they all be, if they had grace to know God, themselues, grace, sinne, heauen, hell ; God perfectly iust, themselues miserably weake, Grace sensibly

sibly imperfect, sinne vnmeasurably sinfull; Lastly, if they knew that heauen is for none but the pure, that hell is for the presumptuous. O Sauiour, no man is iust through thee, but he that is sanctified by thee; What is our inherent justice, but sanctity? That we aspire towards, we attaine not to; Woe were vs if we were not more iust in thee, than sanctified in our selues; we are sanctified, in part, according to the weaknesse of our receit; we are iustified thorowly, according to the perfection of thine acceptance; were we fully sanctified here, we should be more than men; were we not thorowly iustified, wee should be no more than sinners before thee; whiles we stand before thee as sinners, we can

can haue no peace; Let others trust in the Charets and Horses of their owne strength, we will remember the Name of the Lord our God; *The worke of thy Iustice shall be our peace.*

Peace is a sweet word; Euery body would be glad of it; especially Peace at the last, as the *Psalmist* speakes: How haue the politically religious held out twigs for the drowning soule to catch at? Due satisfactions, vndue supererogations, patronages of Saints, bargaines of Indulgences, woollward pilgrimages, and at last (after whips and haire-clothes) leaue the dying soule to a feare of Hell, doubt of Heauen, assurance of Purgatory flames; How truly may it now say to these Doctors,
as

as Iob to his friends, *Miserable comforters are yee all ; Harken, O yee deare Christians, to a better voice that sounds from heauen ; Come to me all yee that labour, and are heavy laden, and I will giue you rest.*

Mat. 11. 28.

Is there any of you whose vnquiet breast boiles continually with the conscience of any foule sinne? whose heart is daily tyr'd vpon by the vultur of his secret guiltinesse? whose bosome is gnawed before-hand with that hellish Worme, which can no more giue ouer than die? It boots not to aske thee if thou wouldst haue peace. Peace? Rather than life; *Oh wherewithall shall I come before the Lord, and bow my selfe before the most high God? Shall I come before*

Micah. 6.

before him with burnt offerings? Will the Lord be pleased with thousands of Rammes, or with tennethousand Riuers of Oyle? Shall I giue my first borne for my transgression, the fruit of my body for the sinne of my soule? Heare, O thou distracted heart; what talkest thou of giuing to the owner? The world is his; thou art not thine owne; Yea, were these things thine, and not his, yet know, it is not giuing, but taking that must procure thy peace: An infinite Iustice is offended; an infinite Iustice hath satisfied, an infinite mercy hath applied it; Take thou hold by the hand of faith on that infinite mercy, and justice of thy Sauiour; The worke of his Iustice shall be thy peace.

Fly

Fly about whither thou wilt, O thou weary Doue, thorow all the wide Regions of the heauen, and waters, thou shalt no where finde rest for the soles of thy feet, but in this Arke of Christs perfect righteousness : In vaine shalt thou seeke it in schooles of morality, in learned Libraries, in spacious fields and forrests, in pleasant gardens, in sullen retirednesse, in witty conuersation, in wanton Theaters, in drunken cellers, in tables of gluttony, in beds of lust, chests of *Mammon*, whiffes and draughts of intoxication, songs of ribaldry, sports of recreation ; No, no, the more thou seekest it in most of these, the further it flies from thee, the further thou art from finding it ; and if these things may giue
some

some poore truce to thy thoughts,
it shall soone end in a more dire-
full warre. *There is no peace*, saith
my God, *to the wicked*: Stray whi-
ther thou wilt, O thou wounded
heart, thorow the Lawnds and
Woods; alas, the shaft sticks still
in thee, or if that bee shaken out,
the head; None but the soueraigne
Dittany of thy Sauours righteouf-
nesse can driue it out; and till it
be out, thou canst haue no peace.
In plaine termes; wouldst thou
haue peace? None but Christ can
giue it thee; He will giue it to none
but the penitent, none but the
faithfull; Oh spend thy selfe into
the sighes and teares of true repen-
tance; and then raise thy humbled
soule to a liuely confidence in
thine all-sufficient Redeemer; Set
thy

thy Lord Iesus betwixt God and
thy finnes; God cannot see thy
debt, but through thine acquit-
tance; By his stripes we are healed,
by his wounds we are stanchd,
by his death we are quickned, by
his righteousness we are dischar-
ged; The worke of his righteous-
nesse is our peace. Oh safe and blef-
sed condition of beleeuers; Let
sinne, Satan, world, death, hell,
doe their worst; *Who shall lay any
thing to the charge of Gods elect;*
*It is God that iustifieth: who shall
condemne? It is Christ that died, yea
rather, that is risen againe; who is al-*
so at the right hand of God, and ma-
keth intercession for vs: Our enemy
is now our Father, our Iudge is
our Sauour, the offended our
surety, that precious blood our
ransome, that perfect righteous-
nesse

Rom. 8. 33.

nesse our euerlasting peace.

Thus much of our spirituall Iustice, and Peace. The Ciuill followes : I know these two are wide termes ; Iustice comprises all vertue, as Peace all blessings ; For that is iust in all kinds, which hath a meet adequation to the rule ; All vertue therefore conforming vs to the law of God, which is the rule of perfection, challengeth iustly to it selfe a stile of iustice.

Narrower bounds will serue our turne : We speake of Iustice first as a single vertue. Habits are distinguished by their acts ; acts by their objects. The object of all morall vertue is good, as of all intellectuall, is True. The object of this vertue of Iustice is the good of men in relation to each other ; Other vertues order a man in regard to himselfe,

selfe; Iustice, in regard to another. This good being either common, or priuate; common of all, priuate of some; the acts and vertue of Iustice must bee sutable; Either, as man stands in an habitude to the whole body; or as he stands to speciall limbs of the body: The former of these is that which Philosophers and Casuists call a legall and vniuersall Iustice. The latter is that particular Iustice, which we vse to distinguish by *Distribution*, and *Commutation*; the one consisting in matter of Commerce, the other in Reward, or Punishment; both of them according to a meet, though different, equality: An Arithmetically equality in Commutation; a Geometrically in distribution; the former regarding the value, or worth of the thing;

the latter, regarding the proportionable difference of the person. The worke of all these three Iustices, is Peace.

First, the legall Iustice is the apparent mother and nurse of publique Peace : When Gouvernors and subjects are carefull to giue each other their owne ; when both conspire to command and obey for the common good ; when men frame their liues to the wholsome lawes of their Soueraignes, not more out of feare than conscience ; when respect to the community carries men from partiall reflections vpon themselves ; As contrarily distractions, and priuate ends are the bane of any state. When the head and members vnite their thoughts and endeouours in the center of the common good : the head to deuise and

com-

command, the eyes to see, the ears to heare, the palate to taste, the heart to moue, the bellowes of the lungs to blow, the liuer to sanguifie, the stomach to digest, the guts to export, the hands to execute, the tongue to talke for the good of this naturall Common-wealth of the body, all goes well and happily; but if any of these parts will be gathering to themselves, and obstructions grow within; and mutinous distempers arise in the humors; ruine is threatned to the whole: If either the Superiors miscommand, or the inferiors disobey, it is an affront to Peace. I need not tell you that good lawes are the walls of the Citie, the sinewes of the politicke body, the rule of our life, the life of our state, without which men would turne brute, yea

monstrous ; the world were a Chaos, yea an hell. It is wisdom that makes lawes, it is Iustice that keeps them; Oh let this Iustice still blesse vs with a perpetuall peace; as those that doe not thinke the world made for vs, but our selues made for the world, let vs driue at an vniuerfall good; let there be euer that sweet correspondence betwixt Soueraignty and subiection, that the one may be happy in the other, both in peace.

Secondly, the distributiue Iustice is not lesse fruitfull of peace; when rewards of honors, & gracious respects are suited to the well-deseruing; when malefactors smart according to their crimes; This Iustice hath stocks for the vagrant, whips for harlots, brands for petty-larzens, ropes for fellons, weights for

for the contumaciouſly ſilent
ſtakes for blaſphemous hereticks,
gibbets for murderers, the hurdle
and the knife, and the pole for traitors;
and vpon all theſe engines of
Juſtice hangs the garland of peace.
It was not for nothing that *Maximilian*
the firſt, paſſing by the gallowes,
ſaluted it with *Salve Juſtitia*.
Ye neuer ſee Juſtice painted with-
out a ſword; when that ſword
glitters with uſe, it is well with the
publique, woe be to the Nation
where it ruſts. There can bee no
more acceptable ſacrifice than the
bloud of the flagitious. Immediat-
ly after *Garnets* execution, *Father*
Dauid at *Tyre*, in a publike Sermon
declared the miracles ſhowne
thercat; Amongſt the reſt, that a
ſpring of oyle brake forth sudden-
ly in the place where that Saint

was martyred; In stead of a lie, let
it be a parable; The blood of Trai-
tors shed by the sword of Iustice;
is a well of oyle to fatten, and re-
fresh the Common-wealth.

I know well how mercy befits
the mouths of Gods Ministers;
The soft tongue of a Diuine is no
meet whetstone for the edge of
seueritie; but withall, I dare say,
that Iustice is a noble worke of
mercy; neither need we wish to be
more charitable, than the God of
mercy that saies, *Thine eye shall not
spare the murderer*, Numb. 35: 31.
The Tempter to idolatry, Deut. 12: 6.
The very sonnes of *Leui* were ap-
pointed to win an euerglasting bles-
sing, by consecrating their hands
to God in Israelitish blood: The
vniust fauour, and plausibilitie of
Romish Doctors, towards capitall
offen-

offenders, hath made their Sanctuaries (euen literally) a den of thieves, an harbour of villany. It is memorable of Lewis of France, (stiled the Saint) that he reuerfed a pardon wrought from him to a malefactor; vpon reading that verse in the Psalme, *Beati qui faciunt iustitiam in omni tempore*; Blessed are they that doe iustice at all times. No maruell if one of those foure things which Isabell of Spaine was wont to say, she loued to see, were, *A Thiefe vpon the ladder*. Euen through his halter might she see the prospect of peace. Woe bee to them that either for gaine or priuate interrest ingage themselves in the suit of fauour to maliciously bloody hands; that by the dam of their bribes labour to stop the due course of punitive Iustice; these,

Psal. 106.3.

these are the enemies of peace ; these staine the land with that Crimson die, that cannot be washed out but by many wofull lauers of reuenge : Farre, farre be it from any of you, generous Christians, to endeouour either to corrupt , or interrupt the waies of iudgement, or for a priuate benefit to crosse the publique peace : Woe be to those partiall Iudges, that iustifie the wicked, and condemne the innocent ; the girdle of whose equitie saggs downe on that side where the purse hangs : Lastly, woe to those vnworthy ones that raise themselves by fraud, bribes, symony, sacrilego ; therefore are these enemies to the state, because to peace ; and therefore enemies to peace, because violaters of justice, *And the worke of Iustice is peace.*

Thirdly,

Thirdly, that commutative Justice workes peace; needs no other prooffe than that all the reall brables and suits amongst men, arise from either true or pretended iniustice of contracts. Let me lead you in a tearme morning to the spacious Hall of Iustice: What is the cause of all that concourse? that Hive-like murmur? that noise at the barre, but iniurious bargaines, fraudulent conveyances, false titles, disappointment of trusts, wrongfull detrusions of money, goods, lands, couzenages, oppressions, extortions: Could the honesty and private Iustice of men preuent these enormities, silence and solitude would dwell in that wide Palace of Iustice; neither would there bee more Pleas than Cob-webs vnder that vast rooffe.

Euery

Euery way therefore it is cleere,
that the worke of Iustice is peace;
In so much as the Guardians of
peace are called Iusticers.

..... This for the Common-wealth;
If it please you to cast your eies
vpon her Sister the Church, you
shall finde that the outward peace
thereof also must arise from Iu-
stice. Alas; thence is our hopeles-
nesse: Neuer may they pros-
per that loue not, that wish not
peace within those sacred walls;
but what possibility of peace in the
peremptory repulses of Iustice?
What possibility of Iustice in the
long vsurped tyranny of the suc-
cessor of *Romulus*? Could we hope
to see Iustice once shine from
those seuen hills, we would make
account of peace; but, oh, the
miserable iniustice of that imperi-
ous

ous Sea; Iniustice of claime, iniustice of practice. Of claime, ouer Kings, Church, Scriptures, Conscience: Ouer Kings; there is S. Pauls super-exalted (~~capitulum~~) His vsuall title is *Orbis Dominus; Dominus vniuersorum* in the mouthes & pens of his flatterers: And least Princes should seeme exempted; He is *Rex Regum*, as *Paulus* 4. saies of himselfe; he is *super Imperatores & reges*, saith their *Antoninus, Triumphus, Capistranus*, and who not? How much? you know the calculation of the magnitude of the two great lights: How ouer them? As the master ouer the seruant; they are the words of their Pope *Nicholas*; The Imperiall throne is *inde nisi à nobis*, saith Pope *Adrian*. What should I tel you of his bridle, stirrup, toe, cup, canopic? Let the booke

Lord of the
world

Ouer Em-
perours and
Kings.

whence
but from
us?

booke of holy Ceremonies lay the rest ; These things are stale, The world hath long seene & blushed.

Ouer the Church ; There is challenged a proper head-ship from whom all influences of life, sense, motion come ; as their *Borgia* ; why said I ouer ? Hee is vnder the Church ; For he is the foundation of the Church saith *Bellarmino* ; Ouer as the head, vnder as the foundation ? What can Christ be more ? Thence, where are generall councells but vnder him as the streame of Iesuites ; Who but he is, *regula fidei*, as their *Andradius* : he alone hath infallibility & indefectibility, whether in *decretis fidei*, or in *præceptis morum*, as *Bellarmino*. Hee hath power to make new Creeds, and to obtrude them to the Church ; the deniall whereof was

one

In decrees
of faith or
precepts of
manners.

one of those Articles which *Leo* the tenth condemned in *Luther*.

Ouer Scriptures. There is claimed a power to authorize them for such; A power to interpret them, *sententialiter & Obligatorie*, being such; A power to dispense with them, *ex causâ*, though such.

Ouer the consciences of men; In dispensing with their oathes, in allowance of their sinnes. It is one head of their Canon Law, *A Iuramento fidelitatis absoluit*, *Decret. p. 2. Caus. 15. qu. 6.* And in euery oath is vnderstood a reseruatiō and exception of the Popes power, say his Parasites.

I am ashamed to tell, and you would blush to heare of the dispensation reported to be granted by *Sixtus 4.* to the family of the Cardinall of Saint *Lucie*; and by
Alexander

*He absolves
from the
oath of Al-
legiance.*

*Alexander 6. to Peter Mendoza
Cardinall of Valentia.*

And as there is horrible iniustice
in these claimies; so is there no lesse
in practise. Take a taste for all:
What can be more vniust than to
cast out of the lap of the Church
those that oppose their nouelties,
to condemne them to the stake, to
hell for Heretikes. What more vn-
iust than to falsifie the writings
of ancient, or moderne authors
by secret expurgations by wilfull
mis-editions? what more vniust
than the withholding the remedy
of generall Councils, and trans-
acting all the affaires of the
Church by a pack't Conclauē?
What more vniust than the sup-
pression of the Scriptures, and mu-
tilation of the Sacrament to the
Laity. What more vniust than al-
lowance

lowance of equiuocation ; then
vpholding a faction by willing
falshood of rumors, then plotting
the subuersion of King and State
by vnnaturall conspiracies : Well
may we call heauen and earth to
record against the iniustice of
these claimes, of these practises.
What then ? Is it to hope for peace,
notwithstanding the continuance
of all these ? So the worke of Ini-
ustice shall be peace : And an vniust
and vnfound peace must it needs
be that arises from Iniustice ; Is it
to hope they will abandon these
things for Peace ? Oh that the
Church of God might once be so
happy : That there were but any
life in that possibilitie ; In the
meane time, let God and his holy
Angels witnesse betwixt vs, that
on their part the peace faileth ; we
C are

are guiltlesse : What haue we done? What haue wee attempted? what haue we innouated? Onely wee haue stood vpon a iust and modest negatiue, and haue vniustly suffered. Oh that all the innocent bloud wee haue shed could wash their hands from Iniustice, from enmity to Peace.

That from them wee may returne to our selues; For the publique, wee enioy an happy Peace; Blessed be God for Iustice : and if in this common harmony of Peace, there be found some priuate iarrres of discord, whence is it but from our owne Iniustice? The world is of another minde; whose wont is to censure him that punishes the fault, not him that makes it; Seuerity, not guiltinesse, in common opinion, breakes the peace

Let the question bee who is the great make-bate of the world; begin with the family : Who troubles the house? Not vnruely, headstrong, debaucht, children, that are ready to throw the house out of the windowes, but the austere father, that reprocues, that corrects them ; would he winke at their disorders, all would be quiet. Not carelesse, sloathfull, false, lime-fingred seruants, but the strict master, that obserues and rates, and chastises them ; would he hold his hands, and tongue, there would bee peace.

Not the peeuish and turbulent wife, who forgetting the ribbe, vsurps vpon the head, but the resolute husband, that hates to leese his authority in his loue ; remembering that though the ribbe bee

C 2

neare

The like discourse to this ye shall finde in Conrad. Schlusfeldburgius in his preface to his 13th. booke Categorical Heret.

neare the heart, yet the head is about the shoulders ; Would he fall from the termes of his honour, there would be peace.

In the Country, not the oppressing Gentleman, that tyrannizes ouer his Cottagers, incroches vpon his neighbours inheritance, incloses commons, depopulates villages, scruzes his Tenants to death, but the poore soules that when they are crushed, yeeld the iuyce of teares, exhibit bills of complaint, throw open the new thornes, maintaine the old mounds ; would these men be content to be quietly racked, and spoyled, there would be peace.

In the City ; not the impure Sodomitist brothels, that sell themselves to worke wickednesse ; nor the abominable Pandars, nor the iugling

iugling cheater, not the counterfeit Vagrant, but the Marshall that drawes these to correction; Not the deceitfull Merchant that sophisticates his commodities, in hanceth prices, sells euery inch of (what he cannot warrant) Time; Not the vnconscionable and fraudulent Artisan, but the promoter and the Bench.

In the Common-wealth, not the cruell robber by sea or land; that lies in the way, like a spider in a window, for a booty, for bloud: Not the bold night-walker that keepes sauage houres fit for the guiltie intentions of his burglaries, but the watch that takes him; Not the rank adulterer that neighs after his neighbours wife, and thirsts after only stolne waters, but the sworne men that present him

him. Not the trayterous Coyner, that in euey stampe reades his owne conuiction, whiles hee still renewes that face against which hee offends, but the Sheriffe that attaches him.

Not the vnreformable drunkard, that makes a God of his liquor, a beast of himselfe, and raues, and swaggers in his cups, but the Constable that punishes him; would these officers conniue at all these villanies, there would be peace.

In the Church, not the chaffering Patron, or periured chaplaine; not the seducing hereticke, or seditious schismatike; not the scandalous Leuite, not the carelesse questman, not the corrupt Officiall, but the clamorous Preacher, or the rigorous High-Commission.

In

In the world, lastly, Not the ambitious incrochers vpon others dominions, nor violaters of leagues, not vsurpers of mis-gotten titles and dignities, not suborners, or abettors of conspiracies, and traitors, but the vnkinde patients that will not *recipere ferrum*: I wis the great Potentates of the world might see a ready way to Peace.

Thus in family, countrey, citie, commonwealth, Church, world, the greatest part seeke a licentious peace in a disordered lawlesse-nesse; condemning true iustice of cruelty, stripping her of the honour of peace, branding her with the censure of troublesome. Foolish men speake foolish things: Oh noble and incomparable blessing of peace, how iniuriously art thou ascri-

ascribed to vnjust neglect? Oh diuine Vertue of Iustice, how deservedly haue the Ancients giuen thee wings, and sent thee vp to heauen in a detestation of these earthly indignities; whence thou comst not downe at all, vnlesse it please that essentiall and infinite Iustice to communicate thee to some choyce fauourites. It is but a iust word, that this Iland hath beene long approued the darling of heauen; We haue enjoyed peace, to the admiration, to the enuie of neighbourhood: Would we continue it? would we traduce it to ours? Iustice must doe it for vs. Both Iustice, and Peace, are from the throne; Peace is the Kings Peace; and Iustice descends from Soueraignty by commission; Let me haue leaue to say with the princely

princely Prophet (a word that was
 too good for the frequent text of
 a Pope) *Diligite iustitiam qui be-*
dicatis terram. Still, ô God, giue
 thy iudgements to the King, and
 thy Iustice to the Kings sonne.
 And if any shall offer wrong to
 the Lords anointed in his person,
 in his seed, the worke of that iniu-
 stice shall be war; yea *Bellum Domi-*
ni, the Lords war; (2 Sam. 25. 28)
 Then let him who is both the
 Lord of Hosts, and the God of
 peace, rise vp mightily for his a-
 nointed, the true King of Peace;
 that he who hath graciously said
 all this while; *Da pacem, Domine,*
Give peace in our time; O Lord;
 may superscribe at the last his iust
 Trophies, with; *Blessed bee the*
Lord which teacheth my hands to
warre, and my fingers to fight.

Te

Ye haue heard of the spirituall Iustice and Peace; Yee haue heard of the Ciuill; may it please you to mix both of them together: My text alone doth it; if you doe but with our most accurate Translation, reade Righteousnesse for Iustice; So shall you see the spirituall disposition of Righteousnesse produce the ciuill effect of Peace. What is Righteousnesse, but the sincere vprightnes of the heart to God in all our waies? He is perfect with God, that would be so:

What need I tell you that this is the way to true inward peace, *Nil conscire*: A cleare heart will be a quiet one. There is no feast to a good conscience; this is meat, musicke, welcome; It seemes harder that true spirituall honesty should procure euen outward peace:

*Not to bee
guilty of ill.*

peace: Heare wise Salomon; By
*the blessing of the upright, the city
is exalted*, Prou. 11. 11. When a
mans waies please the Lord, *hee
maketh euen his enemies to bee at
peace with him*, Prou. 16. 7. *Righ-
teousnesse exalteth a nation, but sin
is a reproach to any people*, Prou. 14.
34. It followes then as a iust co-
rollary, *That the honestest, and con-
scienceablest man is the best subiect*.
He may perhaps be plaine, perhaps
poore, perhaps weake, but the state
is more beholden to his integrity,
than to the ablest purse, than
to the strongest arme; Where-
as the gracelesse, and vicious per-
son, let him be neuer so plausible
a talker, neuer so carefull an Offi-
cer, neuer so valiant a Leader, ne-
uer so officious a courtier, neuer so
deepe in subsidies, neuer so for-
ward

An ill man,
a good sub-
iect.

ward in actions, is no other than an enemy to the state, which hee professes to adore. Let no Philosopher tell me of, *malus vir bonus ciuis*; I say from better authoritie, that a lewd man can no more be a good subject, than an ill subject can bee a good man: Heare this then (where soeuer ye are) ye secret oppressors, ye profane scoffers, ye foule-mouth'd swearers, ye close adulterers, ye kind drunkards, and who euer come within this blacke list of wickednesse; how can ye be loyall, whiles you lodge traytors in your bosomes? Protest what ye will; your sins breake the peace, and conspire against the sacred Crowne, and dignitie of your Soueraigne; What care wee that you draw your sword, and vow your blood, and drinke your

your healths to your Gouvernours, when in the meane while you pro- uoke God to anger, and set quar- rels betwixt your Country and Heauen.

That I may winde vp this clew, It were folly to commend to you the worth of peace; we know that the excellency of Princes is expres- sed by *serenity*; what good hath the earth which God doth not couch vnder the name of Peace? Blessed be God, and his Anointed, we haue long and comfortably ta- sted the sweetnesse of this blessing; the Lilies and Lions of our *Salomon* haue beene iustly worded with *Beati pacifici*: Would we haue this happinesse perpetuated to vs, to posterity? Oh let Prince and people meet in the ambition to be *Gens iusta*, a righteous nation, righ-
teous

teous euery way; Firſt, let God haue his owne; His owne daies, his owne ſeruices; his feare, his loue, his all: Let Religion leade all our proiects, not follow them; let our liues be led in a conſcionable obedience to all the lawes of our Maker: Far bee all blaſphemies, curſes, and obſcenities from our tongues, all outrages and violences from our hands; all preſumptuous and rebellious thoughts from our hearts. Let our hearts, hands, tongues, liues, bodies and ſoules be ſincerely deuoted to him. Then, for men: let vs giue *Cæſar* his owne: Tribute, feare, ſubiection, loyalty, and (if hee need) our liues; Let the nobility haue honour, obeifance, obſeruation; Let the Clergy haue their dues, and our reuerence; Let the commons haue

haue truth, loue, fidelity in all their transactions: Let there be *truth* *iuste*, *pondera iusta*: Let there be no grinding of faces, no trampling on the poore (*Amos 5. 11.*) no swallowing of widowes houses, no force, no fraud, no periury, no perfidiousnesse.

Leu. 19. 36.
Iust balances,
iust weights.

Finally, for our selues; let euery man possesse his vessell in holinesse and honour; framing himselfe to all Christian and heauenly temper, in all wisdome, sobriety, chastity, meeknesse, constancy, moderation, patience, and sweet contentation: so shall the worke of our righteousnesse bee peace of heart, peace of state; priuate and publike peace; Peace with our selues, peace with the world, peace with God; temporall peace here, eternall peace and glory aboue:

vnto

vnto the fruition whereof, he who
hath ordained vs, mercifully bring
vs for the sake of him, who is the
Prince of Peace, Iesus Christ the
righteous.

FINIS.